

PEACE NEWS

For War-Resistance and World-Community

No. 651

December 17th, 1948

THREE PENCE

TIME MAKES A HALT

TWICE a year in the Western world there occurs a lull in public affairs wherein time, if it does not quite stop, slows down sufficiently for those so inclined to pause and think.

At Christmas and mid-summer—August Bank Holiday in Britain—the magic of tradition asserts itself: political portfolios are quietly closed; national and international Conferences terminated in shy haste and

COMMENTARY by WILFRED WELLOCK

harrassed Cabinet Ministers cherish the calm of a temporary obscurity.

For a couple of months or so the public are left to their own devices, perchance to ponder in quiet places the gains and losses of new ways of living, and speculate on the future.

Purposes of reflection

ONE of the purposes of reflection is to relate facts which on the surface appear to be unrelated.

Today our life is decaying and our civilisation crumbling by reason of growing specialisation and fragmentation in every field of human functioning, for it is preventing us from correlating even closely related things.

Piles of statistics are being poured out of Government Departments, but no one seems to be telling us what they mean, what they signify and portend. I propose to try to do that, in the limited space available here.

New State providence

THE social legislation of the last few years, and in particular the last 3½ years, has been phenomenal, literally unprecedented, both as to its extent and its intention. The wide expanse over which the State now exercises a Providential Dispensation constitutes a major social revolution, the effects of which call for the most searching examination.

The protecting care of the State now covers the human person from its inception to the tomb. This regime carries with it numerous State rights and monopolies, and numerous obligations on the part of the recipients. It is a two-way scheme of rights and duties, and in the last resort involves direction of labour and military conscription.

We are now beginning to realise that it involves the control not only of primary and secondary education, but of University education also. More and more the State in-

(CONTINUED ON PAGE EIGHT)

A CHRISTMAS MESSAGE FROM THE RUINS OF GERMANY

WE, the undersigned, send a message of peace and goodwill to our friends across the Channel and to all peoples of the world. We feel urged in doing so, not only out of a sentiment of fellowship towards all men, but also out of political and practical considerations.

The politicians and statesmen of all countries, those of the West no less than those of the East, have utterly failed in securing peace. This seems to us quite natural, for, being trained in the ways of violence and war, for them there seems to be no other *ultima ratio* than violence and war.

ONLY MEN OF PEACE . . .

Reasonable people would never dream of sending butchers to a Vegetarian conference or distillers and pubkeepers to a conference of Good Templars, with a view to issuing regulations about vegetarianism and abstinence, but they do send warriors and war-minded people to a peace conference. It is no wonder, therefore, that the so-called peace conferences turn into a battlefield on which a merciless, cold war is waged and that no peace comes out of them.

We feel therefore, that the peoples of the different countries should take matters into their own hands. For, after all, if a new war breaks out, it is they who will have to bear the burden of it, material, moral, and spiritual.

Statesmen, politicians, and big businessmen may have something to gain out of a war, and may therefore be interested in it. But not so the

From Germany, the principal battle-field in the Cold War, a country which knows what it means to have been defeated and occupied by both Russia and the Western Powers, we publish the following Christmas message, signed by thirty-five German pacifists.

peoples—they will be the losing party in the game.

Besides, whereas statesmen seldom, if ever, understand and agree with one another, simple folks from England and Germany, France and Italy, the United States and Russia, China and Japan practically always do so. What is more, they understand one another not only in times of peace but also in times of war, whenever they are left to themselves.

CAN MAKE PEACE

But seeing that it is not practicable nowadays for great nations to come together and settle their pending political, social, and economic issues, let them send peacemakers to their peace conferences. For only genuine peacemakers can make and secure peace.

Our appeal for peace, goodwill, and fellowship is, therefore, directed not to warmongers and governments, not

even to UNO, but to the peoples of Britain and the world, who have suffered with us during the six horrible years of war. Let us pledge ourselves not to do anything again to promote war and preparations for war. Let us strive to find a common basis for peace and fellowship. We will certainly succeed in this, for, we all know the alternative. The question of peace or war is a question of "to be or not to be" with one and all of us.

But we appeal not only to the common people of the West but also to those of the East. For the men in the street in Russia and Czechoslovakia, Poland and Yugoslavia, Hungary and Bulgaria are certainly not worse than we are. They are just as simple, peace-loving and poor as we are. They hate war and death, and love their homes and families just as much as we do.

Let us, therefore, stretch our hands across the frontiers to each other, confident that our message of peace, goodwill and fellowship will find a ready response with every people and every country in the world.

We know very well that light is stronger than darkness, but this is so only on condition that it burns. Let us therefore light the lights that dispel the night surrounding us, and the Christmas message of peace on earth to all men and women of goodwill may at last turn true.

Th. Michaltschew	Willy Patzak
Erich Konse	Heinrich Bahr
Johanna Schuylenburg	Alfred Bunkenberg
Clara Schunemann-Kruyskamp	M. Thomsen
Christel Caspar	M. A. de Baer
Ida Deeke	Gertrude Kulind-Heusen
Erich Englehardt	Susanna Tuliszka
Rudolf Witte	Albert Thomsen
Klaus Reiter	Magdalene Padberg
Harald Epstein	Erika Holme
Curt Ropche	Anneliese Ropche
Horst Minstner	Dublav Konobj
Wally Schultz	Theo. Geishiem
Rolf Fischer	Adolf Reinier
Jurgen Thieme	Fritz Schuitz
Hans Kruse	Elisabeth Schroder
Elisabeth Wenigmann	Karl Struve
	Frank Schnoor

"Simple folks...understand one another whenever they are left to themselves"

This historic photograph, which appeared in the Daily Mirror, Jan. 8, 1915, was taken on Christmas Day, 1914. It shows British and German soldiers fraternising in No Man's Land. This was probably the last occasion on which the military authorities allowed the Christmas spirit to triumph in war-time—certainly the last on which the British Press was allowed to report the fact.

The Daily Mirror

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AN HISTORIC GROUP: BRITISH AND GERMAN SOLDIERS PHOTOGRAPHED TOGETHER.



Foes became friends on Christmas Day, when the British and Germans arranged an unofficial truce. The men left the trenches to exchange cigars and cigarettes, and were

even photographed together. This is the historic picture, and shows the soldiers of the opposing Armies standing side by side.

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Christmas with the gaoled COs

INSIDE: GREETING CARDS

THE following SWISS COs will be in prison during Christmas and the New Year and would welcome Greeting Cards (but not letters) from sympathisers. These names are in addition to the list published in Peace News last week.

Hans Zbinden, Bezirksgefängnis Hinwil/Zeh, Switzerland.
Hansheiri Zurrer, Bezirksgefängnis Horgen/Zeh, Switzerland.
Hans Hug, Prison St. Antoine, Geneva, Switzerland.

Two English COs, Arthur Emery and Michael Hill, on last week's list are now to be released before Christmas and D. Kaufman is now at H.M. Prison Pentonville, London, N.7.

Michael Hill was released from Stafford Prison after a successful application to the Northern Appellate Tribunal at Manchester on Nov. 30.

If readers have information about any other Conscientious Objectors who will be in prison at Christmas, will they kindly inform the Central Board for Conscientious Objectors, 6 Endsleigh Street, London, W.C.1.

The Board would be pleased to have full details of the prosecution of COs at any time.

OUTSIDE: CAROL SINGING

THE party of carol-singers who will sing outside Wormwood Scrubs Prison on Christmas Eve to the eighteen-year-old COs spending Christmas in gaol, will welcome further assistance. Fourteen members of the party will be rehearsing on Dec. 23, at 6.30 p.m., at 13 Adamson Road, N.W.3. (Swiss Cottage Und. Sta.) under the direction of John Minchington of Morley College.

The party will meet on Christmas Eve outside East Acton Underground Station at 7.45 p.m. Volunteers are asked to give their names to the London Area Organiser, Dick Sheppard House, 6 Endsleigh Street, W.C.1., before Christmas Eve if possible.

FAU ON THE AIR

Tony Gibson, a CO who worked with the Friends Ambulance Unit in China, will be broadcasting a talk on Dec. 23 at 1.45 p.m. on the BBC's Home Service entitled "Nativity Play in China."

FRENCH PACIFISTS DENOUNCE UNO

From BERNARD SALMON

PARIS.

FOR a long time now French pacifists have had no confidence in UNO—its sterile debates, its nationalistic diplomacy, its impotent commission. We have realised that UNO was not created to establish peace between the peoples, but, on the contrary, to define the power blocks ever more concretely.

The diplomats 'sit—meanwhile' war goes on, in China, in Indonesia, in Indo-China, in Palestine. Five blazing fires which the five great powers are incapable of quenching. Is it not striking that France, herself one of the great powers, is waging an atrocious war in Indo-China, using methods adopted from the Hitlerian armies?

One man has finally demonstrated the failure of UNO: Garry Davis,

20,000 Parisians support Garry Davis

A CROWD estimated to number between 16-20,000 declared that they would "stand by" Garry Davis should any attempt be made to expel him from France when his residence permit expires on Dec. 21, at a meeting in Paris last week.

French supporters had called the meeting in the biggest hall in Paris, the Veldrome d'Hiver, to make public Dr. Evatt's reply to Garry Davis's appeal to UNO to work for world government.

Dr. Evatt, in the letter read to the meeting, said that the General Assembly of UN had not the powers or the prerogatives to make the peace, its chief function was maintenance of the peace once that peace had been made. It was the job of the great powers to make peace. This was loudly booed, reports the Daily Herald's Paris correspondent.

"Every man of goodwill must sympathise with the aims of your movement," he continued, adding that for his part he was completely in accord with the idea and aims of World Federation and World Citizenship.

During the course of the meeting a young man jumped on to the platform and asked "What shall we do? We do not want to fight another war."

A week earlier, at a meeting in a Paris concert hall, money was collected from the 3,000 people present in a large laundry basket.

who, on Wednesday Nov. 19 last, interrupted the Assembly's session. Police and uniformed military men intervened and arrested him.

It was then that Sarrazac of the World Citizen wrote the following declaration:—

"Mr. President,

"Sirs,

"My words will doubtless be of no consequence to you. Nevertheless our common need of a world order cannot be ignored any longer.

"We, the people, require of you that peace which only a World Government can give.

"The sovereign states which you represent here are dividing and leading us towards the abyss of war.

"I call on you not to cherish the illusion of your political authority. I call on you to convolve immediately a World Constituent Assembly, to hoist that flag around which all men can gather, the flag of one sovereign government for one world.

"If you neglect or evade this duty, a People's Assembly will rise up from the masses of the world to build this government.

"Because nothing less will avail."

So we see this singular spectacle: the very men assembled to assure the peace of the world, arrest, assault and expel those who come to request peace! One journalist, J. F. Armorin of the Franc-Tireur, who happened to be near Davis, was so maltreated

Peter Maslowski of the "Neue Presse," Coburg, addresses an open letter in his paper to World-citizen, Garry Davis. He describes the reason for his own emigration (1933 until 1946 in Paris) because he was an open enemy of the Hitler-regime and asks for a World-citizenship passport, saying he would be proud to possess one, "much prouder of it than of a Bavarian, Wurttemberg-Badish or Hessian one."

that he was disfigured, teeth knocked out and lips cut.

Among the demonstrators there were, besides militant pacifists, notable men of letters.

Albert Camus, author of "The Plague," wrote next day, "The man who calls for world peace has not the right to raise his voice before the nations. The lesson is clear. On Chaillet hill nothing is without honour except peace."

And the poet, André Breton: "This present manœuvring ground established in the heart of Paris, scene of such skirmishes, augurs ill for us. No peaceful or constructive solution has yet emerged from that quarter. It is up to everybody to expose the incapacity of this sovereign assembly, and to represent it as it really is: in the persons of its delegates, by turns aggressive and somnolent."

I also, having watched it at work, believe that we have nothing to hope for from UNO. Who will have the courage publicly to denounce the menace of such an Assembly? Who will organise an Assembly of The Peoples themselves, which, of one accord, will sweep into a single gulf, war, diplomacy, and . . . UNO?

FOOTNOTE: Bernard Salmon, a member of the French Section of the War Resisters' International attended the Shrewsbury WRI Conference during August. He organised a bookstall of pacifist literature at the UN Assembly in Paris recently.

CONSCRIPTION 'DEMORALISING'

— Quakers tell Premier

IN a recent letter to the Prime Minister and to the Minister of Defence on the subject of conscription, the Society of Friends declare:

We believe that military conscription is wrong because:

- It treats men as tools to be used by the State unproductively, whereas they ought to be free to work creatively for the community.
- It is demoralising to many of the men concerned.
- It tends to spread the habit of mind which relies on military strength; this increases suspicion and ill will amongst the nations, and hinders the progress towards international understanding and unification that the Government has at heart.
- It is, above all, contrary to our convictions as followers of Christ that men anywhere should be trained to kill their fellow men, even in defence of the innocent. We may not wait until the whole world is Christian before we put our Christianity into effect.

HIS NATION DOES NOT FIGHT



A leading Hopi CO of World War II, Thomas Jenkins.

The Hopi Indians have an old tribal tradition of pacifism which should have granted them exemption from military service. Both they and many other individual Indians refused to be conscripted on the additional grounds of long-standing treaties with the United States, of their tradition of independence, and of the few special rights which are still theirs in memory of days when North America was their country. When, in December, 1947, President Truman annulled most religious groups of COs the Hopis were not included. They are still deprived of many civil rights. An article on the Hopi Indians appeared in Peace News last week.

Yarmouth Councillors object to T.A. Organiser

"Training young men for destruction and death"

PROTESTS against a Yarmouth Town Council Housing Committee's recommendation that an Army officer, said to have been sent to organise the Territorials, should be given a high place as a key worker on the town's waiting list, were voiced by several members at last week's Council meeting.

Alderman L. F. Bunnewell, a World War I CO, moving that the application be not granted, said it seemed to show a curious sense of values that a person sent to the town to work for the National Health Service could not be placed in the key workers' group, but when someone was sent down to organise the Territorials he was to be classed as a key worker.

CURATE OR FIREMAN

The Mayoress (Councillor Mrs. M. M. Stone), seconding, said the officer was not the only one who had been promised a house. They had a curate at Gorleston, a single man, who had been promised a house, yet a fire officer who put in an application was not granted one.

Councillor E. Barker drew protests from several parts of the Council Chamber, reports the Yarmouth Mercury, when he made a disparaging reference to Alderman Bunnewell and on being asked by the Mayor (Alderman F. H. Stone) to withdraw his remark, did so.

Continuing, he said no one wanted a war nor an Army, but it did appear that an Army was a necessity and someone had to organise it. If they did not, they would have no committees of any kind to protect. He was sorry if he was incoherent but it was a subject on which he felt strongly.

Alderman Mrs. E. A. Barber, speaking as one who was against all forms of military service, said she thought that people who were working to restore England should have preference to a man who was coming to train their young men for destruction and the death traps they might be taken into.

Alderman Bunnewell's amendment was defeated.

British Conscripts get Eagle's Wings

Conscripted boys who become RAF pilots will not be allowed to wear wings worn by regular Service pilots. Their badge, reports the Daily Express, lacks the RAF initials and the royal crown. It shows an eagle with wings outstretched.

Does this symbolise dependence on American dollars or the growth of Prussian militarism?

WAR?—WE SAY "NO"

Peace Demonstration

CENTRAL HALL
WESTMINSTER

FRIDAY, JANUARY 21

8 p.m.

Chairman: STUART MORRIS

Speakers

VERA BRITTAIN

LAURENCE HOUSMAN

MICHAEL TIPPETT

SYBIL THORNDIKE

MABEL RIDEALGH M.P.

EMRYS HUGHES M.P.

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Seats 2/6

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PEACE WITH A PUNCH

UNLESS my ears deceive me, the Church Militant is beating its chest and working up for another Crusade.

By way of tocsin, the Archbishop of York has been telling us the duties of a Christian in a war-like world. His general idea seems to be that we gotta get tough.

The duties of a Christian, he told Convocation recently, are to seek peace, remove or reduce the worst horrors of war and be ready to resist to the last the unjust demands of an aggressive totalitarianism.

"In an armed world," he said, "the democratic State must also be armed. Pious resolutions will not deflect by an inch the will of a State bent on violence. Protests and arguments excite its contempt unless behind them stands the resolution of an armed people."

SO the Christian ideal today is the strong man armed, and Peace takes the stage in her new role of Two-Gun Paxie.

This puts the archiepiscopal mitre, or lid, on all other variants of the Christian pattern of behaviour, particularly those which show any leaning towards the ideas of non-resistance, gentle persuasion, and the like.

Whatever a Christian cares to do as a private individual in the way of turning the other cheek, returning good for evil, reasoning sweetly with the wrong-doer and all that, as a national policy it is heretical, schismatic, excommunicable, and doctrinally all wet.

Cheek-turning is off, except as a private hobby. If any Hun, Bolshevik or other son of a whatnot looks like taking a swing at you any time, let him know you carry a couple of jaw-busters where they're handy.

Persuasion? Nix. It's time to swop backchat with a tough bozo when you've got him covered. The only spiel them guys understands is what comes outa the end of a rod, see?

Golden Rule? Aw, forget ut. We're off the Gold Standard. From now on it's the Cast Iron Rule—Do unto others as they'd do unto you if you were punk enough to give 'em a chance.

TEN YEARS AGO

From Peace News, December 16, 1938

"I should like to be able to go to a great international conference, and lay on the table an offer from Great Britain to throw in everything we have in the world if other countries would do the same, to welcome any countries prepared to come in on that basis, for the colonial territories to come in under international control until such time as they either desire or are fit to govern themselves and then come in themselves."

"Once launch the world on that task and you turn its mind away from the horror and tragedy of war. There is no hope in rearmament."

—Sir Stafford Cripps.

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by Owlglass

And if any man looks like taking away thy cloak, get in first and pinch his trousers.

THIS, then, is the Church's Christmas message to the heathen: "You Want The Best Bombs—We Have Them!"

Tell it in Gath and proclaim it in Moscow. Better still, work it in coloured wools and hang it over your bed as a wall motto.

To pacifists, no doubt, such methods of dealing with sinners may seem a trifle OT in spirit and

NEXT WEEK'S PEACE NEWS

containing Christmas Greetings from members of the peace movement in other countries, will be published one day earlier. The office will close at midday on Dec. 24.

technique. How, you ask, can one convert the heathen by setting up his own idols, or cure him of aggressiveness by being more warlike still?

Well to begin with the Archbishop doesn't believe they're convertible. Your missionary efforts, he says, only excite their contempt. And in such spiritual crises the proselytizer has no option but to exchange the gospel for the gun.

Besides, war isn't so bad as it's painted. He reproves pacifists for exaggerating its defects.

"War is not the worst of all evils," he says. "The utter degradation of man, the loss of human rights, and the trampling underfoot

of all that is righteous and true, is an evil worse than war."

At this point a puzzled frown disturbs the serenity of my readers' brows. "But," they object, "does not war include all those things? By comparing war with them, to its advantage, he implicitly separates war from them. Yet are they not its very essence?"

For answer let me refer you back to Number Two on the list of Christian duties: "Remove or reduce the worst horrors of war."

That explains it, I think. War is to be improved so as to make it fit for Christians to fight in.

IT is a nice idea. It recalls the remark of the Colonel of Hussars when a lady asked him what was the function of cavalry in modern warfare: "To give tone, Madam, to what would otherwise become a mere vulgar brawl."

Even so the Church Militant, by joining up with the regular forces, will impart an odour of sanctity to what would otherwise be an unsavoury mess.

As for the process by which the de-horrorification of war is to be effected, I do not yet know what scheme the Archbishop has up his lawn sleeve.

He may be planning a War Purification Conference with the prospective enemy, to fix a statutory maximum of destruction and draw up a list of horrors to be reduced.

Anyway I hope he is going to tell us how he proposes to remove the horrors of war without removing war. I shouldn't like to think an Archbishop doesn't mean what he says.

It would be disturbing to discover that the protestations of a prominent prelate, like those of Mrs. Nickleby's inconstant suitor are all gas and gaiters.

OURSELVES AS OTHERS SEE US

England through French eyes

VERY first sensation: a lake with earnest looking fishes carefully avoiding any contact with each other. First surprise: these fishes could be made to talk, though not without unusual patience.

They obviously believed in words, for they spent them sparingly and uttered them with the whisper of initiated people trusting you with a secret. "Hm..." was one of the most frequent echoes it took me two years to be able to translate. It could mean, "perhaps you are right, but it wasn't worth saying"; or, "that remains to be seen"; or else, "I agree wholeheartedly, but let's not waste more words than needed." And it also could mean, "I have no opinion about the subject and shall never try to have any."

A SMOOTH VARNISH

To be short: there is such a thing as British coolness, a smooth varnish—a Cromwellian varnish, perhaps, to keep the puritan picture intact from rough interferences.

But oh, if you take the trouble to remove the varnish, you may discover a cleaned picture with bright shining colours, warm and tender tones and an intimacy unexpected at first sight! Nay, it may happen that out of the unvarnished picture a smile of gratitude may greet you, a friendly, utterly humane smile. There will not be much shaking of hands, but a current of sympathy and warmth, wireless, hand-less, aery, discreet and loyal.

To live in this country is a daily task. Nothing of *la vie facile*, powdered and perfumed and rushed on with wine and cognac. Somehow every individual here is an island of his own. Look into the trains and buses, stand in a queue, go into a restaurant and you will meet with living islands. Sometimes the shore is far away, but always the shore

seems happy to be discovered, provided you disembark quietly, peacefully, disarmed and humble.

The British are said to be good diplomats. They are, for they will not take one step forward unless you have taken two. Their food is such, that factories had to be built with no other purpose than to supply sauces to make it tasty. The restaurants look like bathrooms. Obviously, one is not really meant to eat in this country, but it cannot be helped.

If, however, as a Frenchman, you come to an English home, the hostess will make efforts beyond praise to prove, that in England, too, good food can be produced; and right she is—it can. The thought of it moves me to tears, and there is much pity at the source of those tears.

In English schools, children are meant to be happy. Do French irregular verbs make anyone happy? Well, don't insist. Regular verbs, law-obeying adjectives, will do, for the time being at least.

SOMETHING MARVELLOUS

To this country, from which Protestantism seems to have taken away much colour and pagan delight, where sins cannot be easily got rid of, something marvellous has, nevertheless, been happening, I am sure. To put it roughly into one phrase: Christianity has taken its place at the very bottom of the people's hearts.

It is easy to say that perhaps it should be more visible, more ostentatious. But no, I do not think so. Within nearly every one of these Islanders there is to be found, if you look deeply enough, another island, an island of charity, generosity and a humility so defenceless that silence and rare gestures alone are able to gird it, like high walls an enchanted castle where the princess is asleep—ready to wake up, with a tender smile, for the one who has enough faith and goodwill to struggle through the foggy woods around it.

MARCEL OPPENHEIMER.

Pastoral

THE CHRISTMAS SONG OF THE ANGELS

READERS of the Revised Version of the English Bible will notice that the latter part of the song with which the choir of angels saluted the birth of Jesus, has been more correctly translated, "Peace among men in whom He is well pleased."

In what sense are we to understand these astonishing words? They teach us that the crowning revelation of divine love given in the birth of this "Saviour," and bringing "glory to God in the highest on earth," brings also peace to men in whom He is well pleased. This significant phrase "well pleased in" is parallel with that used by the Father at the baptism of Jesus Christ. As Christ rose from the Jordan the voice of the Eternal said, "This is my beloved Son in whom I am well pleased." In the angels' song exactly the same phrase is used of mankind as a whole. God is "well pleased in" men as He is "well pleased in" His beloved Son. Obviously, if the language of the angels means anything, it means all men—not merely Christian men, but sinful men of every race and creed: mankind as a whole.

But the question arises, "In what sense can God be well pleased in all mankind? Surely He is not well pleased with their vices, their sins, or even their follies!"

Certainly not. He is well pleased with all men in that, in spite of their sins, they are still capable of salvation, capable of a good and godly life, of being made Christlike.

When a gardener looks upon a hyacinth bulb, rough, dead in appearance, unshapely, though it is, he is well pleased with it, not because of its unpromising exterior, but because he knows that it holds within it the potentiality of a lovely bloom with its carillon of bells, full of fragrance and beauty. In like manner, God is well pleased in all men, not because they are so often uncouth and unlovely in the present ways, but because He knows that notwithstanding this, they still possess the possibility of becoming in spirit and in character what His beloved Son was in actuality, the divine ideal of a man.

Knowing this, He sends to the sinful children of men on Christmas Morn a message of peace and love which is calculated to appeal to "their better soul-side," and call forth their potentialities of goodness.

Suppose we became "imitators of God as dear children." Suppose we became "well pleased in" all men, however vile and sinful, as being still capable of something better! Suppose that in all our dealings with our fellows and, particularly just now, in international relationships, fraught as they are, with such tremendous issues of life and death—suppose that instead of taking them on their unpromising exterior, we believed in their moral and spiritual possibilities and made an appeal to their better instincts, what would be the result? Beautiful and stupendous miracles of transformation! Under the chilly blast of suspicion, fear, ill-will, men's better natures shrink and shrivel. In the warm atmosphere of trust, love, good-will and peace, their divine potentialities will quicken into life and beauty. The crime and misery of war, and of all our social ills will vanish and

"... peace shall over all the earth
Its ancient splendours fling,
And the whole world send back the song
Which now the angels sing."

Rev. EDWIN FOLEY.

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More Lysenko

TWO, at first sight contradictory, explanations have been advanced in this country for Lysenko's promotion by the Soviet Government. The first is that Lysenko's theories harmonise happily with Marx-Leninism. If new species of plants can be created by a change of environment operating over several generations, then there may be more ground for believing that the human type also can be regenerated, given a new economic system.

The second explanation, persuasively elaborated in a recent broadcast by Eric Ashby, is that Lysenko does deliver the goods, and that, not his theories, is what matters to the Soviet Government. An enthusiastic agriculturalist, speaking a language the peasant can understand, he has succeeded in stepping up production, "and with Lysenko's prestige there has floated to the top Michurin biology."

How far do these explanations really contradict one another? Less, it may turn out, than at first sight. For, if the production drive is what counts at the present time, it is Marx-Leninist theory that gives it such overriding importance. It is a prerequisite of the stupendous experiment being carried out in Soviet Russia to change the sorry scheme of things entire.

Lysenko and his patrons are, in fact, doing what an increasing number of Western sociologists pronounce to be necessary: they are subordinating scientific development to the well-being of society as a whole. Only that well-being is conceived in Marx-Leninist terms. "Spiritual" well-being (if there is such a thing) is defined as the automatic result of material well-being; and material well-being (quite arbitrarily) as the result of collectivisation.

Thus, the whole question comes down to this: what is the true end and nature of man, and what conditions are most favourable to its realisation? In the West, since the Reformation, the freedom of the individual has been stressed—the freedom of the individual to discover the truth for its own sake—and scientific freedom has been comprehended in this. But it is becoming every day more clear that this conception cannot be taken for granted. It is by now little more than a convention, and one that is actually being challenged by scientists themselves, who include a high proportion of Communists. Unless an acceptable philosophy, or theology, is found to reinforce it, it will assuredly perish from the earth.

It may be said—it often is said—that "pure science" has time and again resulted in practical discoveries, undreamed-of by its devotees; and therefore, that it is to the obvious interest of any regime to encourage research for its own sake. The outcome of Hitler's attempt to manacle scientists with his fantastic racial theories has demonstrated, once and for all, that material strength itself depends on spiritual freedom.

That may be so: but States do not always pursue their obvious interests; and in fact there is good reason for thinking that the restriction of scientific research may actually react in favour of totalitarianism. Western humanity is crying out for the security of a final revelation, and of a stable order of society, neither of which it has known since the Reformation. The time may well be at hand when it will pay the price of such security with relief, and freely surrender what remains of its spiritual freedom.

A thousand years hence, when the latest theocracy begins to crumble, historians may look back on these centuries as we look on the centuries of Greek scientific progress, prior to the ascendancy of Rome, and speculate as we do, in vain, on the reasons for its premature arrest.

All is grist....

THE first experiment in unilateral disarmament has not ended encouragingly for those who fancy this policy to be an insurance against aggression.

On Dec. 1, the President of Costa Rica announced the dissolution of the armed forces. Even the army training grounds were to be turned over to agriculture, and Defence Headquarters converted into a museum. On Dec. 12 Costa Rica was invaded by Nicaragua. "Fierce fighting" is said to be in progress. Evidently Senor Figueres did not envisage the need for non-violent resistance.

According to the terms of the recent Treaty of Rio, the United States should be going to the defence of Costa Rica. Were Britain already allied with the United States, therefore, we might be repeating in deadly earnest the words of a recent PPU poster: "No war with Russia, America, Nicaragua or anyone else..." There's no knowing where Atlantic Union may lead you.

ONE of our readers has sent me a remarkable book, bequeathed to him by a German prisoner-of-war. It is the Nazi counterpart of "Black Record," only the misdeeds of the British through the centuries are presented in pictorial form. I wish I could reproduce some of the pictures here: not merely because they are horrifyingly impressive, in a way which powerfully suggests that the artist believed everything he was depicting; but also because he was perfectly right in believing it. There is nothing here, from the starvation of children in the Lancashire mills down to the abandonment of the unemployed after World War I, that is not authentic history. The book, in fact, illustrates perfectly the ease with which, by a judicious selection of evidence, you can build up a damning indictment of any nation whatever. If, as I imagine, a new edition will shortly be issued in the Eastern Sector of Berlin, Lord Vansittart should try and get hold of a copy. He would undoubtedly find some useful hints for his next production—"Red Record"?

A SPECIAL clause in the National Service Bill which passed its

Clergy are not insincere

JOHN VINCENT says that the exemption of Ministers of Religion from military service in 1916 was due to the support that the Government drew from Nonconformist Churches. But he provides no convincing evidence. Is there any?

I agree that Ministers of Religion should no longer be exempt. But I disagree with his suggestion that the Church's (majority) support of war is related to this exemption. The attitude of church members on such a subject is largely dependent on their leaders. Is it suggested that Dr. Temple and Dr. Garbett would have ceased to support the last war if the clergy had not been exempt, where is the evidence for this charge of insincerity?

I disagree with the attitude to war adopted by the Church. But I regret the insinuations of John Vincent's article.

PATRICK FIGGIS.

Regent Square Presbyterian Church,
London, W.C.1.

When exemption began

THE tradition of exemption of the clergy from military service was well established by the time of Thomas Aquinas, who in his "Summa Theologica" formulated the principles on which it was based. These are, firstly, the idea of holiness—the conception that it is inappropriate for those who are committed to the following of Christ and participation in his Sacrifice to shed the blood of their fellow men—and, secondly, the recognition of the propaganda value of the pulpit.

The Article in which he discusses the former point is, incidentally, a first-rate piece of Christian Pacifist apologetic. It was applied to the clergy, and to them alone, simply because of the fundamental idea of his church that it is only they that have a direct and full sharing in the sacrificial life of Christ, in which the lay

Second Reading in the Commons on Dec. 1, was due to the vigilance of the No Conscription Council and Rhys J. Davies, MP.

Shortly after the consolidating National Service Act (1948), which took the place of the previous Acts, had been passed, a member of the NCC Executive noticed that under its provisions it was no longer necessary for the prior consent of Parliament to be obtained before an Order in Council could be made extending the call-up after 1953, as was the case with the Act passed in 1947, when the Minister of Defence had also made it quite clear that resolutions of both Houses were required for this purpose.

As the Act of 1948 had been passed on the understanding that it did not change the law in any way, a Memorandum on the position was prepared by the Council and placed before Rhys Davies, who took up the matter with the Law Officers of the Crown.

Clause 4 of the present Bill, which restores the right under the 1947 Act, is the direct result of this approach.

The N.C.C. is much indebted to Denis Hayes who discovered the omission from the 1948 Act, and prepared the Memorandum referred to above, and to Rhys Davies who promptly took up the matter with the satisfactory result recorded.

THE Editor tells me that his recent book, "The Seed of the Church" (Sheppard Press) met with a curious reception from the Press. He had tried to demonstrate the truth of the Catholic world-view as against the various modern heresies which go by the name of ideologies; and then to contend that its truth was not, as so often assumed, presumptive evidence of the truth of everything recited in the Creed. As a result, while Reconciliation labelled him a "partisan and sectarian Romanist," The Catholic Herald refused even to accept an advertisement for his book!

A FEW months ago, while queuing up for a passport, I found myself standing next to a lady clothed from head to foot in black-

people join only, as it were, at second-hand.

If only those who profess to believe in the "priesthood of all believers" were as alive as St. Thomas to the implications of that priesthood in this connection, and if they realised that the difference between their own position and that of their flocks with regard to armed service was entirely dependent on the false limitation of the priesthood, to which they are so opposed, then perhaps we should begin to see less use made of churches as recruiting depots.

There is no need for the clergy of the Church of England to wait until

LETTERS

the National Service Acts are amended for an opportunity to regularise their position. To show that they have the courage of their convictions, it is only necessary for them, and for those who intend to join their ranks, to repudiate and refuse to sign the Article of Religion which (based on Aquinas) declares that "It is lawful for Christian men, at the command of the magistrates, to wear weapons, and serve in the wars." At present, all Anglican clergy, including those known as pacifists, are committed by a solemn declaration of assent to this Article, and I know of no pacifist ordinand, save one, who has refused to make this declaration before ordination.

D. H. FANE.

117 Baddow Road,
Chelmsford, Essex.

The WG way to end war

IT is possible that the ideal of a World Government is not capable of realisation within measurable time. It is also possible and indeed is very probable, that Soviet leaders will resist bourgeois federalational activity until such time as there is a majority of the world's

CHRISTMAS CHEER

WE were about to appeal for a final effort from Peace News readers to bring the fund up to £700 before the year closed, when a cheque arrived for £10.

The anonymous donor of this amount, which makes it necessary for us to change the tone of our appeal, writes, "this sum is no guide to my future financial assistance... it is part of a sum which has been given to me and to which I do not feel entitled as I have not earned it with my own labour. I am therefore disposing of it amongst various 'good causes' and have allotted £10 to P.N."

This is but one of the many reminders we receive that P.N. is one of the world's "good causes," another appears on page 7.

Christmas cheer has come to P.N. office in abundance; if readers feel moved to send the P.N. Fund up to £750 by the end of the year—well, that will be £50 more than was expected and will almost double the 1947 figure of £392 16s. 1d.

THE EDITOR.

Contributions since Dec. 3: £21 9s. 10d.
Total for 1948: £698 14s. 6d.

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out material. Glancing at the name on her passport, I found her to be the wife of a Cabinet Minister. My astonishment was unbounded; it had never occurred to me as possible that a politician should practice what he preached; my hopes of the Labour Government rose to undreamed-of heights. Now, whatever else the Lynskey Tribunal may have shown or failed to show, it has at least proved beyond dispute that such praiseworthy austerity is no commoner in the present ruling group than it was in its predecessors. All the indignant talk about spivvry in high places turns out, after all, to be only talk. Offer a Labour member a box of cigars or a crate of whisky, and he will roar you as gently as any sucking dove. *Sic transit gloria mundi.*

"As long as our leaders are honourable, and our neighbours are rational, we can be sure that war, if it comes, will be a justifiable, defensive war in which Mary, Queen of Peace, and our Lady of Fatima will be fighting on our side."

—Rev. Robert I. Gannon,
President of Fordham
University, quoted in
Fellowship.

The Miller

inhabitants under Soviet influence. Possible too, perhaps, that the United States' capitalist economic imperialism, if limited to territory outside Soviet influence, would find further Russian intransigence intolerable (though one does not see how the U.S. could compel war, if all extra-Soviet territory were fully federated and no province had separate and sovereign power).

But what has all this to do with our attitude towards the principle of federation? And why, in heaven's name, suggest that we ought to consider joining the Communist Party as the most "useful" thing we could do to further World Government? As well suggest that the most "useful" thing pacifists could have done to bring the war to an end would have been to blast Germany and Japan off the face of the earth as quickly as possible!

No matter how long it takes us to realise it, history to date has shown no way of solving finally the problem of inter-nation war, other than political federation. Where all the great religions of the past have failed, and where Socialism and other inspired movements have been seduced by nationalism time and time again, federation has always succeeded. It is a panacea for nothing but war, true, but until the world is rid of war, pacifism can never be a practical way of life for any but a favoured few; and pacifists can never be more than individual war resisters.

B. W. SIDWELL.

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Nelson, Lancs.

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FROM NEW ZEALAND: AN EXPERIMENT AND AN EXAMPLE

Riverside - an Experiment in Christian Pacifism

IN New Zealand's pioneering days, a Company entrusted with the draining of one beautiful valley in South Island, dug a ditch eight feet wide. Today, the "Company Ditch," as it is still called, has grown into a full-sized river, only fordable in Summer. It was here, a few years ago, that the New Zealand Christian Pacifist Society started the Riverside Community.

Members of the Community had come to the conclusion that propaganda was not enough. Their repudiation of war, they believed, committed them to direct action for the building of a peaceable society: a society whose economic and social organisation, instead of frustrating, would favour the wholeness of the human personality.

They had only general ideas of how such a society should run. They decided to put these ideas to the test, and see what emerged: for this, at least, they realised, that "community, like marriage, and indeed like people, has to be made and re-made every inch of the way." Perhaps it was because they realised this that their enterprise has not, like so many similar ones in other countries, come to grief.

POPULATION

Today there are 27 people at Riverside, 13 of them children, working a co-operative farm of 450 acres. The site was chosen well. Forty acres of full-bearing orchard still leave pasture for a dairy herd 36 strong and a flock of 400 sheep; while 15 acres have been set aside for the Community Settlement. Here it is intended to build houses for the half-dozen families, and others who may join them later, their present cottages being too widely scattered for convenience.

The materials for building are to hand. Rammed earth has been used; but there is a nearly mature pine-plantation available, a small saw-mill has been purchased; and already a substantial building for woodwork has been completed, and is being electrically equipped. Now an expert in concrete and brickwork has offered to give the Community several weeks of unpaid service.

He is not the only person whose enthusiasm has been enlisted by the experiment. Two town-planning experts and architects are lending their assistance; and a lawyer with long experience of the co-operative movement is giving his advice on the legal status. At present the farm is held in the name of a private company, one half of whose shares are owned by Community members. It is hoped soon to buy the remaining half, and the establishment may be incorporated as an industrial and provident society.

Each family at present draws £5 weekly from the Community, for living expenses. As much money as possible is being put into development, the effects of which will be appreciated later.

Besides cottages for the families, other buildings are envisaged. Workshops will be necessary, for the Community does not intend to confine its activities to agriculture. The setting up of various small industries will

furnish a better-balanced economy while giving scope for a greater variety of talents, and choice of occupation for the children. A school is wanted, and two pacifist teachers from England are arriving this month to investigate the possibilities. Last, but not least, the Community needs a hall. Meetings for business and worship are nowadays conducted in members' rooms: a business meeting in the evening as required, a service every morning at 6.45 and on Sunday evening in addition.

NOT CUT OFF

For Riverside is an isolated spot. Motueka (in Maori, "Land of wood-hens"), the nearest hamlet, is five miles distant, and Lower Moutere, the nearest town, much further. Tough work for the one car available.

It should not be thought, however, that Riverside is cut off from "the world." Very far from it. Because the members believe that spare-time propaganda for pacifism is not enough, it does not mean that they neglect propaganda in their spare-time. A community is not a retreat, even an uncomfortable one, but a base, where members may derive discipline and sustenance for further excursions in the field.

The President of the New Zealand Christian Pacifist Society lives and works here: and A. C. Barrington needs no introduction to Peace News readers. They may, however, be interested to know that his defence of free speech in the High Court (reported in PN, Nov. 5) has resulted, indirectly, in Wellington City Council making provision for open-air meetings in certain parts of the City. A tireless correspondent to all the leading papers, he also contributes a monthly page to the New Zealand Christian Pacifist and organised a Dominion-wide scheme for sending food-parcels to Europe.

No less active in public propaganda are the other adult members. Despite local opposition to pacifism, weekly open-air meetings have been conducted in Motueka throughout the year—the only ones of their kind in New Zealand—and two, who cycled regularly between fifteen and twenty miles to attend reunions of the Nelson District Branch of the Christian Pacifist Society, have recently been appointed President and Vice-President respectively.

By coincidence, rather than design, all the members are Methodists. They play a lively part in the life of the local Church. Four of them conduct the Lower Moutere Sunday School; three are local preachers, taking services in a number of towns within a radius of thirty miles. One weekend several members cycled eighty miles to Murchison to run a social, Sunday school and services, there being no resident minister there. Two of the women are prominent in Missionary Auxiliary and Guild activities.

In other directions, too, they join in the life of the neighbourhood. Soldiers returning to find their fruit-farms badly neglected have been given the help they needed. The local cricket club includes a couple of members. Art and music are not neglected either: one has exhibited his paintings in the Nelson Art Gallery; another has sung in a Choir and Drama Festival at Nelson; now a quartet is being formed.

STRENUOUS DEMANDS

And yet, A. C. Barrington writes apologetically, "while we would like, and hope, to do more, it will be recognised that the farm and its multifarious demands, the housing and the general problems of building up, make very strenuous and constant demands upon the members of such a small group."

"The Community," he continues, "has been through some hard struggles. Hanging on through war years, with members in prison or detention camp, was a severe strain. Defections, owing to a changed outlook resulting from detention or from other causes, in some cases accompanied by the withdrawal of property, was another. But re-forming has been solidly accomplished; our numbers are greater than ever, and increasing. Substantial progress is being made."

Such struggles pioneers must expect. The fact that the Riverside Community has surmounted them is proof alone of the vitality of its pacifist faith. Perhaps, when the pioneering days are over (if they ever are) people looking back will marvel that so small a beginning could have had such results in the life of the nation—that a little Company Ditch should have swollen into a River.

TRADE UNION LEADERS CONDEMN CONSCRIPTION

TWENTY officials of New Zealand Trade Unions—five of whom are delegates to the national Council of the N.Z. Federation of Labour, New Zealand's "TUC"—have issued a manifesto opposing the possible introduction of peacetime conscription in the Dominion.

The manifesto, according to the NZ Standard, the NZ Labour Party's official organ, states:

"We serve notice that should this crime against the people of New Zealand come to pass, we will fight its operation with all the vigour and means at our disposal. As responsible NZ citizens holding responsible positions in the Trade Union Movement, we view with alarm and concern the question of the peacetime conscription of our youth. The philosophy now being enunciated in certain quarters is completely alien to all the traditions and beliefs of the NZ Labour movement, and we feel that the time has arrived for a clear and definite statement in opposition to those who are endeavouring to regiment the young people of our country."

"We view the present inspired campaign as one designed to smash down living standards and the civil liberties of the people."

The manifesto attributes to various pioneers of the NZ Labour movement, including some members of the Cabinet, the declaration: "We are convinced that conscription is desired, not so much for the purpose of winning the war, as to hold the workers effectively in subjection."

"Conscription if enacted," concludes the manifesto, "would prove an effective power to prevent Labour regaining its lost and surrendered rights, privileges and liberties. Therefore we declare our opposition to conscription, and will resist its introduction to the utmost."

Trade Union leaders in Britain—please note, and copy!

C.H.C.

Manchester aids Young Germans

TWENTY German children whose homes are in war-shattered Dortmund are to spend three months in the Manchester district. They have been chosen by a German welfare organisation as specially needing re-education from the conditions in which they live and will arrive in January, 1949. Arrangements have been made by the Manchester and Salford Famine Relief Committee for the children to stay in various homes and the Committee's Hon. Treasurer is appealing for donations to a special German Children's Relief Fund to help meet the cost of £10 per head for fares and the extra amount needed for incidental expenses. Contributions should be sent to 1, Princess Street, Manchester 2.



"The New Look eh! — Looks suspiciously like something my Grandmother used to wear."

Gospel for to-day

An Introduction to Jesus for the 20th Century, by R. W. Stewart. James Clarke, 6s.

IN this short book a Presbyterian minister of "advanced" theological views sets out to introduce Jesus to the intelligent modern reader. To this end he seeks to penetrate behind the stylised stained-glass-window Christ of traditional theology to the Man of Galilee as He was in the flesh. He writes about Jesus and His times in a lively and pleasing way which carries the imagination with it.

Undoubtedly the general aim of presenting the Gospel in the language of today is right. Christian truth must go through a continuous process (in Dr. Farmer's phrase) of translation into the present tense. In order always to say the same thing the Church must always be saying something different, for it has to convey its message to a changing world. But although this is true, it is far from easy to practice. In particular it involves the temptation to say only so much as can be said easily in terms of the categories and thought-forms of modern life. But it is by no means certain that the Christian gospel can be truly preached today without contradicting some deep-rooted presuppositions of the secular mind.

I cannot help feeling that Mr. Stewart partly falls to this temptation, and that he is too concerned to avoid offending or challenging our twentieth century outlook. He depicts Jesus in His human setting without conveying any sense of the fourth dimension of the divine in His life, apart from which there would be no basis for Christianity. He makes, for example, no mention of Christ's resurrection. One feels that he is trying to fit Jesus into the assumptions and expectations of the typical mind of today, instead of trying to enlarge and educate that mind to see Christ in all his fullness and power. "He that hath seen me hath seen the Father," said Jesus, and to give a picture of Him such that he who has seen Him has not seen the Father breaking into human history to save and to help us, is to give an inadequate picture, however up-to-date may be the paints and the technique.

However, all this is not a criticism of the book so far as it goes, but merely a wish that it had gone much farther. So far as it goes it does, I think, provide an introduction to Jesus; and if it does this—even for a single reader—then it is doing something well worthwhile.

JOHN HICK.

NEW LIGHT ON DARKEST AFRICA

Tomorrow's Continent, by Lt.-Col. Peter Penn and his wife Lacie Street. Sedgwick & Jackson, 9s.

THIS book is a challenge to the white man in general and the British people in particular. The authors may not claim literary ability but they have a sense of mission and strong convictions based on indisputable facts. This book will shock even the most complacent with its revelations of decades of missed opportunities. It makes you feel angry and keen to go out there yourself and help to put things right.

We live in a world of shortages and restrictions, quibble over trifles and waste our energies. Yet there is a new world to be built in Africa, a Commonwealth far greater and richer than the USA can ever hope to be. Instead of living on their charity we could surpass their prosperity.

American visitors have been appalled at our African record. We have not even built a road or a railway to link Cairo and the Cape. 50 million natives have to exist in enforced idleness. We worry too much about collecting their 10s. Polltax and too little about giving them a chance to earn it.

Lt.-Col. Penn points out that the Africans are no lazier than the average Englishman. Indeed, if we had to live on their rations and in their conditions we could not do any work at all. Why, he asks, do we feed them so well when we want them as soldiers and then return them to their villages to starve? They are keen to learn and work. But they have not even reached the "wheelbarrow stage."

Some of the figures given in this book are simply staggering. As



ARE WE FREE?

Of Human Freedom, by John Laird. Allen & Unwin, 7s. 6d.

THE late Professor Laird's last book deals with a subject that interests nearly everybody—the problem of freedom, or more strictly the problems of freedom, for there are two at least:

- (i) Is the human will free or is it subject to the principle of natural causation?
 - (ii) Whether, and how far, the human person is, or should be, free vis-a-vis his external environment.
- Laird does not distinguish these two problems as clearly as I should like, and neither is explored very systematically; but he has interesting things to say on both counts. He thinks the old argument between free-will and determinism is based on a false dichotomy, but I did not find his restatement particularly illuminating. Determinism has been shaken not so much by Heisenberg's Uncertainty Principle in physics as by the revolution in scientific method which has followed David Hume's "sceptical solution" of the problem of causality. The principle of natural causation is not a challenge to our belief in our own freedom, because that principle is nowadays seen to be itself a fiction. The modern scientist does not talk about "causes" and "effects" except in a loose way, and scientific laws are not nowadays about "causes." They are statements about the dependence of functions. To say that when one variable changes other variables change is not to imply any relationship of cause and effect. It is best understood as a prediction.

You can't make predictions about human conduct, however. Not, that is, over a sufficiently wide field and in a sufficiently detailed way for these predictions to rank as scientific laws. And if you can't make persistently verified predictions about human behaviour, the "principal of causation" is no embarrassment to the view that the human will is free.

The second problem of freedom—that of the individual vis-a-vis his external situation has an enormous literature. There are dozens of definitions of freedom to choose from, all claiming to be "true," or "real" or even "perfect." Laird, very

rightly in my opinion, is suspicious of any definition of freedom except the negative definition—you are free when you are not constrained. Many philosophers—notably Kant, Hegel, and Rousseau, have sought to give "freedom" a positive definition. The results have been unfortunate. Rousseau and Hegel thought people could be "forced to be free"—so far had their metaphysics carried their definition of freedom away from ordinary usage.

"Freedom" is a word with extraordinary prestige—almost as many people have died in its name as have died in the name of God; but this doesn't prove that freedom must necessarily have a positive significance; or even that it is always good to be free. The plain man, I believe, is more reasonable in his approach to this subject than even the most illustrious of philosophers, but he, too, can be confused and perplexed by it sometimes. John Laird writes with more than half an eye on the plain man's point of view, and though he is too respectful towards high-falutin' nineteenth-century nonsense, his book is agreeably simple and lucid and instructive.

FRANCIS COTTON.

Strange End

Strange Ends and Discoveries, by Laurence Housman. Cape, 8s. 6d.

I'VE no doubt one of our clever young critics would delight in making a penetrating analysis of this collection of Laurence Housman's short stories and deducing from them a sort of Housman theology. This might be a profitable occupation in a study of Housman's work, but the review of a book is not a study of the corpus of a writer's output, and I'm not a clever young critic anyway.

To turn a story like "The Great Adventure"—which is a conversation between two gods, one who has created a world so perfect that he is bored because nothing goes wrong, and the other who created a world and left it to its own devices so that it developed a will of its own—and discuss it as an exercise in the Christian doctrine of free will would be quite out of place in reviewing a book which is so obviously designed as a pleasant Christmas gift.

In nearly all these stories Mr. Housman is concerned with our relations with God, the Devil, and the "other world," and both his Deity and his Devil are imbued with very individual senses of humour.

There's the practical joke of the Satan who comes to confess his sins to an over-worked parish priest; the man of prayer who caused a train to stop and, incidentally, the death of the local pastor and yet believed it the will of God; the bargaining between the Devil and the Deity; the stories that bring mortals into paradoxical situations with the Heavenly Examiners; the woman who nursed the cherub her cat caught while on a sparrow hunt on the church roof. Then there is that so moving story which, I readily confess, brought tears to my eyes, called "The Return Journey," in which Timothy returns to live again his earthly life to find that the one repented sin of many he had committed he would rather go to Hell than commit again. He is answered by St. Peter saying: "Come in." And there is, too, "Hidden Identity"—that extraordinary story of the young man whose body was entered by a bad Yogi while he inhabited the Yogi's frame.

In almost all the stories one can hear Mr. Housman's chuckle as he pokes fun, never maliciously, but always with a kind of wise tolerance.

Technically, the strength of these stories lies in the calm detachment of their telling, although that is also a weakness, for to the less distinguished ones it lends a flatness. I hope, however, I may have suggested that this collection is a sheer delight. It will fit on the bedside table, never frighten, but always happily disturb.

HARDIMAN SCOTT.

Accent on Service

International Voluntary Service for Peace: 1920-1946, edited by Ethelwyn Best and Bernard Pike. Allen & Unwin, 8s. 6d.

AT least it can be said of Service Civil and its British offshoot, IVSP, that the idea of people of different nationalities doing useful and necessary work together is an excellent one—one, moreover, which is likely to gain momentum as successive generations grow more disillusioned with orthodox patterns of living.

Nevertheless one is bound to remark that it is surely the measure of our emotional bankruptcy and regression from religious (as distinct from merely ethical) standards that the concept of service as the dynamic of human life should possess so many idealists today. Half the world, for example, thinks of the Religious Society of Friends, not as a religious body at all, but as a permanent and glorified relief service. Social service, national service, international service; to the impartial and detached the very word has come to denote a mania.

History is on their side. Necessary and urgent as many forms of "service" may be, the fact remains that it is love, not service, which perpetuates the species; love, not service, which speaks in the Sermon on the Mount; love, not service, which speaks in the Ninth Symphony, "Hamlet" and "Theologia Germanica"; love of their craft which prompts engineers to design useful bridges; love of mathematical truth, not service (or misanthropy), which set John Dalton and later Rutherford on the path of atomic research.

One regrets that these and other considerations are not weighed and discussed in the IVSP's history, that "service" is so glibly assumed to be the be-all and end-all here, and that a pedestrian narrative of facts and figures is punctuated only by the rhapsodic testimony of work campers. One sighs for the mellow vision and regrets an opportunity missed.

J. P. HOGAN.

PROPHET OR PHILOSOPHER?

The Apocalypse of History, by E. Lampert. Faber & Faber, 18s.

THE very last thing which a book on Apocalypse should be is academic: and Dr. Lampert's book, despite the implied reassurances to the contrary with which it is scattered, is irretrievably academic. (To the 166 pages of text there is an index of some 238 proper names.) Apocalypse is Imagination and Vision, and in Dr. Lampert the vision has been overlaid by a dead mass of philosophical learning through which he threads and re-threads his way, and through which the original fires only occasionally flicker. In point of fact, this book does not treat of Apocalypse—it only pretends to. After an introductory chapter of three pages on "Revelation"—perhaps the most intensely relevant document in the annals of divine and human ways—the theme is dropped. There is not a single later mention of "Revelation."

From the author of "The Divine Realm," a friend and pupil of Berdyaev, this is deeply disappointing. It seems as if Dr. Lampert is no longer existentially engaged with the problems with which he attempts to deal; his accents carry no conviction. The discussion is abstract, without concrete relation to life. Nor is the book even logically impressive. The groundwork of Dr. Lampert's thought is obscure, while neither his point of departure nor his intent is adequately defined. Many issues which inevitably arise in the course of such discussion—painful, vital and burning issues—are avoided. All this despite the fundamental soundness, as I for one feel it to be, of Dr. Lampert's Orthodox theology. Only, the soundness is outside his thought—in the theology.

In short, Dr. Lampert has vainly assayed a prophetic theme without the inspiration of the prophet, and in doing so has inevitably brought his real talents as philosopher into question. Were one to suspect that his gift was for prophecy, one would be forced to conclude that he has paid too high a price for the D.Phil., Oxford, which academic authority has permitted him to attach to his name.

D. S. SAVAGE.

CO's Two Days Without Clothes

PASSED A.T.S. QUARTERS WITH ONLY A TOWEL

ATTEMPTS to get a CO into military uniform were described at the Scottish Local Tribunal last week by Mr. Gordon Scott, the advocate appearing on behalf of Maxwell Collins who was stated to have been technically a deserter since 1942.

Maxwell Collins had already registered for military service when, in 1942, there was a quarrel in the Collins' home and he walked out. He did not send his parents an address and when his calling up papers arrived they could not be forwarded.

From 1942 until September this year he worked as assistant stage manager, photographer, and latterly on the study of osteopathy. From 1943 onwards he was actively engaged in peace work.

REFUSED UNIFORM

In September he went to an employment exchange to find out where he stood as regards National Service, and was told that he had been technically a deserter since 1942. He was asked if he would take new calling-up papers and when he refused was handed over to the military authorities.

At Dreghorn an attempt was made "to push him into line" by putting him in uniform. He refused to wear it, and was left in a cell without clothing for two and a half days.

Later, wearing only a towel round his waist he was marched from the guardroom to the castle, a distance of over a mile in the course of which he was taken past the ATS quarters in Dreghorn Camp for a distance of over a mile.

Ultimately he agreed to put on a battledress, having been assured that a uniform was not a uniform unless it was properly worn.

Collins was court martialled for desertion. He was serving three months' imprisonment.

The tribunal reserved their findings, reports the Scottish newspaper, The Bulletin.

If you pass on your P.N.

THIS IS FOR YOU

This letter from 22-year-old Elisabeth Schroeder of Hamburg, Germany, typical of many received at the PN office, expresses the appreciation of many German readers for the work done by those English readers who mail their Peace News each week after reading it, or who have donated a PN subscription for a German friend.

"Some weeks before, you sent me at first a number of your Peace News and now I get it weekly. That was a great joy for me and I cannot resist writing you, and thank you very much for your kindness. Now I am waiting for each new number and on that evening, when the post-man brought your Peace News, I don't any other work than read."

"I am the secretary of the Hamburg Group of the War Resisters' International, one of the groups in Germany which find themselves all in the International der Kriegsdienstgegner under Dr. Th. Michaltschew. I am 22 years old. I hear so little of the work of our friends in another country that I am very grateful to you, sending me your Peace News."

RUSSIAN ZONE : NO PARCELS

The parcel post service to the Russian Zone is temporarily suspended. The stoppage was unfortunately announced after last week's summary of existing postal regulations had gone to press.

London Area Children's Party

A Christmas Tree, a film show, conjuring and games will be the attractions at this year's London Area PPU children's party to be held on Sunday, Jan. 2, at 3 p.m. at Dick Sheppard House, 6 Endsleigh Street, W.C.1.

London pacifists are asked to write to the London Area Organisation at the above address stating how many children they will be bringing. Roger Page will be MC for this annual event which was a great success last year.

WHERE ARE OUR NEW WRITERS?

Panel of Authors and Editors to Guide New Talent

APPLICATIONS are invited from men and women who possess the urge to write and are prepared to devote a few hours a week to the successful new methods laid down by the panel of authors and editors.

The Panel of Authors

1. Author of 1,000 short stories. 2. Editor of a women's magazine. 3. A Star Serial Writer. 4. Author of popular girls' stories. 5. A regular Contributor to all the best-selling juvenile periodicals. 6. A Sunday Newspaper Feature Editor. 7. A National Daily Sub-Editor.

The creative instinct is of all things in life the most worthy of development and expression. There are many folk with the gift to see and record life in the routine around them, with natures sensitive to the humour, pathos and excitement of their experience, who with correct guidance quickly could be expressing themselves in well-paid articles and

stories and, perhaps, making for themselves a lasting name in the world of letters.

The Need for Direction

The shortage of English fiction is so great that American stories are invading the English markets. Now is the opportunity for the new writer. New publications are springing up. Anyone with a gift for expression may learn to use that gift and be paid for doing so. The Fleet Street School has been formed by authors who learned their lesson from experience. They know that a writer must earn while he is learning, as they did themselves.

How to Apply

All who feel their talent justifies the effort should apply for "The Prospects for Authorship," sent under plain sealed cover, without obligation. Please enclose 5d. in stamps for subsequent literature, to conform with Paper Control Order. Write now to:

The FLEET STREET SCHOOL LTD
(Desk M28) 6 Tudor St. Fleet Street,
London E.C.4

Pacifist Profiles

DR. RAJENDRA PRASAD, President of the Indian National Congress, was born in a village of Bihar in 1884. His parents were orthodox Hindus, and from them he imbibed all that is best in Hindu culture. But communal exclusiveness was still unknown outside the towns, and his first teacher, for whom he conceived a deep affection, and who taught him the Persian language, was a Muslim. Thus he was inoculated against religious and racial intolerance.

At seven years old he was sent to the Town School for an English education. He quickly distinguished himself, dazzling the people of his province by coming out first of 25,000 in the Calcutta University Matriculation. Before long he was a Master of Arts and of Law. He was called to the Bar in 1911.

But while he was still making a name in this profession, the call came which was to change the course of his life. Through various suits in which he was briefed, he began to gain a glimpse of the plight of the peasants in Bihar, who were at this time being forced by the British to cultivate indigo, both on plantations and on their own plots of land. "No peasant," he writes, "could dare to refuse planting indigo. If any person had the temerity to refuse, he was made to yield by innumerable kinds of atrocities. Houses and fields were plundered. Stray cattle were loosed in his field. False cases were got up against him. . . . He was even given a good beating."

In 1917 he became aware of the full extent of this injustice, when Gandhi, in defiance of the British authorities, undertook an enquiry, and enlisted his co-operation.

Soon afterwards he himself came into collision with the authorities, when he joined in the popular protests against the Sedition Bill promulgated by the Imperial Legislative Council.

When, during the first Civil Disobedience Campaign, Gandhi called on Indians to boycott the British law-courts and Anglo-Indian School, Dr. Prasad, although by this time a noted lawyer in the Patna High Court, abandoned his practice, never to resume it; and although a member of the Syndicate of Patna University, resigned and devoted his talents thenceforth to the organisation of an Indian educational system in his province. He became the principal of a national college at Patna.

For Youth Conference

The new Youth Committee of the Fellowship of Reconciliation already has plans in hand for two Youth Holiday Conferences for next year. The first will be held over the Easter weekend (April 14-19) at "Oakenrough," Haslemere, Surrey, and the second at Woodrow High House, Amersham, Bucks, from July 30 to August 6. Enquiries should be sent to Hugh Faulkner, For, 38 Gordon Square, London, W.C.1.

It was while carrying on Gandhi's work, during the latter's imprisonment, that Dr. Prasad made contact with the War Resisters' International. In 1928, he attended the WRI Conference at Gratz. The Nazi agitation in Austria was then under way, and his experience of a public meeting can be described in his own words: "The meeting was fixed for 7 p.m. . . . After a light refreshment, I went with my host to the hall. No sooner had we entered than pandemonium began. . . . About 10 or 12 persons jumped on to the platform and began to belabour us with their fists. . . . Later they attacked us with broken chairs." He himself refused to retaliate, and was carried out wounded and half-conscious.

On his return to India, Dr. Prasad was imprisoned several times for his part in the Independence struggle. It



(Photo by courtesy of the High Commissioner for India.)

DR. RAJENDRA PRASAD

was in prison that he contracted the asthma which has dogged him ever since. Two days after his release on account of illness, however, he was throwing himself into the work of relief, necessitated by the Bihar Earthquake, and his tireless devotion saved millions from starvation and despair. For this service a grateful people rewarded him with the Presidency of the National Congress.

As one of the three members of the Parliamentary Sub-committee controlling Congress Ministries in the Provinces, he became one of India's Big Three. But rather than promise co-operation with the British war-effort in return for a promise of Independence, he resigned in 1942.

Until lately Dr. Prasad was Minister of Food in the first cabinet of the Indian Dominion: a role of immense responsibility in a country bordering on famine. Despite conspicuous success, he has now relinquished this post, but only in order to devote himself more fully to the continuance of Gandhi's constructive programme. Proverbially gentle, serene and sympathetic, described as "combining the poise of an Eastern saint with the rational outlook and the purposive activity of a Western scientist," he is pre-eminently fitted for the task.

CLASSIFIED ADVERTISEMENTS

PLEASE READ CAREFULLY
LATEST TIME for copy: Monday before publication.

TERMS: Cash with order, 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements. Owing to the increasing pressure on our advertising space we must ask that all copy for displayed insertion should reach us not later than the Thursday morning eight days prior to publication.

MEETINGS

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. tube), Sunday Evenings at 7. The Gospel of Peace! Social hour follows.

ACCOMMODATION

BUNGALOW FOR sale, at White-way Colony: comprising 1 large living room; fitted kitchen; 2 bedrooms, 1 small room, and cellar. For further particulars apply to D. Frampton Red Roofs, Whiteway, Nr. Stroud, Glos.

DERBYSIRE HILLS. Food Reform Vegetarian Guest House for happy holidays or restful recuperation: all modern comforts. A. and K. S. Ludlow, The Briars, Crich, Matlock. (Station: Ambergate. Tel.: Ambergate 44).

OFFICE TO let. One room with all services at 25s. a week. Please apply, The Manager, Peace News, 3 Blackstock Road, N.4.

EDUCATIONAL SPEAKING & WRITING lessons. 5s. Dorothy Matthews, B.A., 32 Primrose Hill Road, London, N.W.3. PR1mrose 5686.

FOR SALE & WANTED NURSERY BOOK Novelty. Washable, indestructible. Ideal Xmas present, size 6in. x 5in. 10 pages, 3s. 11d. post free. Discount 20 per cent. for quantities of 1 dozen minimum. Immediate delivery. Cash with order. U.T.A., 73 Bishopsgate, London E.C.2.

CHRISTMAS GIFT Writing Pads, 8in. x 5in., with seasonal greetings and design in red and green. 1s. 3d. each (postage 2d. extra) 14/- a dozen post free. Profit to Peace News Funds. PN Ltd., 3 Blackstock Rd., London, N.4.

LITERATURE, &c.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House Euston Rd., London.

SITUATIONS VACANT

Situations are available only to applicants excepted from the Control of Engagement Order, 1947, No. 2021

LANDSMAN'S LIBRARY, the Postal Lending Library for farmers needs a young male assistant, interested/exp. farming. Now in London, willing to move country later. Applearth Studios, Augustine Road, W.14.

SECRETARY WANTED shortly for church and community service group on LCC housing estate. Interest in home visiting and club work essential. Apply: Honor Oak Estate Settlement, 48/9, Kentwell Close, S.E.4.

URGENT. YOUNG woman assist in congenial household. Live in. London. Evenings free. Details on request. Box 994.

YOUNG FARMER, Home Counties requires Assistant to help run 100 acres dairy farm. Good hand-milker: essential. Good wages offered conscientious, hard-working person. Live in as family, but cottage (water bath, electricity) available in spring if required. Box 993.

SITUATIONS & WORK WANTED

DUNCAMERON ACCOUNTANCY Bureau gives reliable service to Traders and Taxpayers for moderate fees. Duncan Whiteman, 42, Brentford Road, Kings Heath, Birmingham 14.

EXPERT DUPLICATING Service. Enquiries invited. Mabel Eyles, 2 Aberdeen Park, Highbury, London N.5. Tel. CANnonbury 3862.

COUPLE (CHILD), expd. communiteers wish try again: non-sectarian land group: or welcome letters from "old hands" similarly placed. Box 995.

PERSONAL

PUBLICISE PACIFISM by passing on your PN every week when read. Introductory leaflets for enclosure, news wrappers — and addresses too (if you cannot compile your own list) available on request. There is an urgent need that every copy should be put to the maximum propaganda use. Please write to Circulation Manager, 3 Blackstock Rd., N.4.

LQNELY? JOIN Friendship Circle. Details 7d. Secretary, 34 Honeywell Road, London, S.W.11.

MISCELLANEOUS

CHRISTMAS CARDS are almost sold out, but we can still send you attractive assortments at 4/3 a dozen post free. Every order helps PN to expand its work for peace. Endsleigh Cards (PN Ltd.), 3 Blackstock Rd., N.4.

NATURE HEALER schoolmaster (39) with large bungalow. Nice (France) seeks partner, Martin, 30, Ebury St., S.W.1. SLOane 3847. S and W W

"A CHRISTMAS Message"—an arresting peace message with drawings by Andrew Burton and text by Roger Page, in Christmas Card form. Complete with envelopes for 3s. 3d. a dozen post free. Sample 4d. post free. Peace News 3 Blackstock Rd., London, N.4.

NORTH LONDON readers are reminded that the Bookstall at Peace News office carries an interesting selection of topical books and pamphlets. Visitors to the office are always welcome: hours 9.30 to 6 o'clock, Wednesday evenings up to 9 o'clock. Our premises are above Fish and Cook, stationers, 3 Blackstock Rd., N.4.

Evils of ready-made Arcadia

COMMENTARY CONTINUED

structs the Universities as to the numbers and kinds of experts it wants, and feels it is entitled to do because it provides more and more of their money. It decides the kind of research the "back-room boys" are to engage in.

Perhaps even more significantly, it involves the perpetual extension of certain mind-conditioning processes now being carried on by a new State Department with the innocent title of Central Office of Information, or COI, which is not quite as coy as it sounds. A highly planned State cannot get along without such a Department. There can be a no more dangerous one than this Department, which was discussed in the Commons last week in some bewilderment.

Planned State's first fruits

BEFORE I deal with the first fruits of the Planned State, let me say that if we accept the economy of the Industrial Revolution and its money values, we have no alternative but to accept the Planned State set up either by voting and parliaments, or by revolution and dictators, and that the former is by far the more preferable. The only alternative to the Planned State is that which rests upon the economy and the values of a qualitative civilisation, and which makes the culture of the human person its aim and guiding principle.

Here are a few current clock readings: Juvenile crime is up by 30 per cent. on last year, which was also up on the previous year. Closely related to juvenile crime is the weakening of the marriage tie as revealed in the mounting divorce figures.

Every week there are 30,000,000 attendances at nearly 5,000 cinemas. Eight million people go to the cinema twice a week. The cinemas take more than £2,000,000 a week. More than 1,250,000 people attend First Class football matches every Saturday, compared with 1,000,000 last year.

The public are now spending about £1,750,000 a week on football pools, from which the Exchequer draws in taxation £350,000 weekly. The estimated weekly number of letters posted by pools firms is 9,500,000. It is estimated that the nation's annual betting bill now tops £1,000,000,000.

The latest Government figures show that whereas in 1938 the nation spent £1,287,000,000 on food and £462,000,000 on Alcoholic Beverages and tobacco, in 1947 it spent £1,995,000,000 on food and £1,368,000,000 on alcoholic beverages and tobacco.

Falling values

I QUOTE the above figures not as a kill-joy, but as one who is deeply concerned with the fall in the quality of life which they indicate. I ask for them to be considered as a whole, for the way we spend our money indicates our values and our morals. It is as pointers that I quote them. The

situation in regard to juvenile crime and divorce indicates a falling off of family interest and responsibility among parents, while the expenditures on the emotional cinema, on mass, professional sport, on gambling, and on drink and tobacco, suggest the interests that are taking their place.

The weakening of parental responsibility is one of the major tragedies of our time. Fifty years ago it was the foundation of married life. Parents had to plan the family economy, not merely week by week, but with ultimate ends in view, including the education and future of their children, insurance against sickness and death and the pursuit of cultural and spiritual ends. All these things were ever-present realities in the minds of by far the great majority of parents.

Today these important functions and responsibilities are being taken clean out of people's lives by the new Dispensation.

What makes this process so serious is that already in our industrial system, we have robbed those same workers of all or nearly all responsibility. Henceforward they are not only to be industrial robots but social robots also. The cultural and disciplinary value of these various responsibilities cannot be over-estimated. They fashioned character, confirmed morals, strengthened integrity, added understanding and dignity to personality and knit powerful family bonds.

Today people look more and more to the State to see them through whatever befalls, as every MP knows. I knew it as an MP 17 years ago, but the situation is far worse now.

Ways of winning security

I AM all for security, but there are two ways of winning it.

Nobody knows better than I do, born in a Lancashire cotton town in the last quarter of the 19th century, what a devilish thing capitalism has been. But in my view its spiritual crimes have done more damage to humanity than its economic injustices.

My complaint against modern socialism is that it has concentrated on the economic evils of capitalism and almost completely overlooked the far more important spiritual evils, which are causative.

I want first and foremost the restoration of personal responsibility, of initiative and creative opportunity, and even of spiritual values in the workshop and the mart.

This calls for a new economy which embraces spiritual values and ends, also for decentralisation in many fields, whence the foundations of personal responsibility would be laid in the small workshop and the small social unit.

In such conditions the people would be able to control and construct their personal lives and their social life, and indeed, their entire environment, and also to establish their security. There is all the difference in the world between such a social order and the ready-made Arcadias that are at present being blue-printed and erected by Government experts.

In the course we are now taking, I believe we are mistaking the nature of life and the meaning of Christianity. If it be true, as I believe, that the Kingdom of Heaven is within men, it follows that the chief aim in life should be to embody it in one's life and in one's environment. The real job of Governments should be to facilitate this kind of personal and social functioning, and not to do it for them by means of "experts."

New social demarcations

IT isn't much use commenting on foreign affairs unless we also try to put things right at home, and I am very apprehensive about the long-term effects of our present policies.

The emphasis is everywhere being placed on money values and high consumption levels. In education, for instance, and perhaps most of all in the Universities, the emphasis is on science, on raising our war efficiency and our industrial production potential by the usual soul-destroying methods.

Indeed the techniques by which all this modern efficiency is being acquired demands a small expert class on the one hand, and a large robot class on the other. The former includes the back-room boys, scientists of all kinds, industrial, economic and social planners, psychiatrists and other produc-

LET BRITAIN BE NEUTRAL

— Lord Faringdon at Yarmouth Conference

Lord Faringdon was the main speaker at a "No Conscription" Conference held in Yarmouth recently which passed a resolution expressing strong indignation at conscription and pledging itself to work to create a world of peace.

Lord Faringdon blamed the Government's foreign policy in Germany, the Middle East and Greece for its policy on military conscription.

"I am in open opposition to my own party on this matter," he said, "for the Labour Party is in danger of losing its own soul." By its attitude, the Government was being unfaithful to what most of the members of the party thought to be the basic attitude and spirit of the Labour movement.

Because we were no longer a great power it was increasingly difficult for us to maintain our independence; certainly we could not do so by force. Either of the two great powers, Russia or America, could over-run us.

ALTERNATIVE POLICY

We had got to try to get together with other European countries and try to be neutral. Such a policy was a possibility. By enlarging our Army we were putting ourselves into one of the two camps.

"The Labour Government," Lord Faringdon said, "has done some magnificent things in this country. It has laid the foundation for better, happier and fuller lives for ourselves and our children. The whole of that structure is threatened by its policy on conscription."

During the discussion, reports the Yarmouth Mercury, a member of the audience pointed out that Mr. E. Kinghorn, Yarmouth's MP, had voted for the extension of military service. Another member of the Labour Party described the Government's conscription policy as "a betrayal of our faith."

In spite of the cold weather there are still two regular and well attended open air meetings going on in London. One at Tower Hill on Mondays at 1 p.m. and one at Lincoln's Inn Fields on Thursdays at the same time.

tion experts, managers, secretaries and other executive functionaries, Chairmen, Deputy-Chairmen and members of innumerable management and production Boards. To these must be added the professions, a big percentage of retail traders, trade union leaders and investors.

Thus while the old super-rich classes are being liquidated, a big new middle-class is rapidly emerging.

In the main, its salaries range from £1,000 to £8,000. At present an examiner in receipt of £5,000 a year, is pouring public money into the medical and dental professions. The scholastic professions and the Civil Service are making moves to be included in these higher salary scales, while a University Awards Committee calls for raising the "means test" in regard to parents' contributions, to £2,000.

Thus are the new luxury standards of the future being determined. They are preparing the way for the social conflicts of the future which will be between the experts and the robots, while failure to maintain these standards by means of ever-mounting exports, will lead to economic breakdown, ideological conflict and the third world war.

These are gloomy thoughts for Christmas pondering, but perhaps the occasion of Christmas will enlighten them and stimulate hope through courageous decisions.

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Sybil Morrison's CAMPAIGN COLUMN

The first of the big PPU public meetings takes place on Sunday in Glasgow. See announcement below.

IT is frequently said to pacifists that their policy of disarmament is an encouragement to the aggressor and that they have no practical alternative to offer to the ultimate use of force.

It is the intention of the Campaign Committee to publish a series of leaflets dealing with this question as well as others; they will be written for the non-pacifist reader as simply as possible. The first, on peaceful negotiation, is ready this week.

The next leaflet will be on non-violent resistance to tyranny, and, thinking of this on Sunday, I was amazed to discover in The Observer this comment:

"The successful use of the strike weapon by the Berlin transport workers to beat the Russian sabotage of the elections demanded more nerve than the mere casting of a vote. And an even higher form of courage was shown by those humble employees of the city administration—more than 20,000 of them living in the Russian sector—who quietly quit their jobs rather than serve their new Russian-puppet masters. As a result of their action the illegal Communist city council is now practically without an administrative machine."

The writer probably doesn't realise that this is an example of the pacifist alternative to the use of force. It is a weapon open to abuse just as other weapons and needs to be used with a clear conscience, and courage and steadfastness of the highest order, but it is an alternative to war.

GREATEST EXPONENT

Gandhi was the greatest exponent in our time of this alternative method and he will be specially remembered at the Central Hall meeting on Friday, Jan. 21. The speakers will be Vera Brittain, Laurence Housman, Michael Tippet, Sybil Thorndike, Mabel Ridealgh, MP and Emrys Hughes, MP. Stuart Morris will be in the Chair. It is hoped to have an Indian speaker as well.

It has been pointed out to me that last week in reporting the cynical remark made to me at the North London Christmas Party I gave the impression that the party was a poor affair. Naturally, it was not my intention to make such an implication for I was not reporting the party and could not, therefore, be supposed to be referring to it. Actually, it was a great success in every way. I am told that £23 profit was made for the PPU, and one small boy of my acquaintance said to his grandmother on the way home: "This is my favourite party." Certainly Hugh Brock's Father Christmas was a masterpiece!

The STOKE NEWINGTON group has begun a door-to-door canvass of the Borough, selling Peace News and distributing literature. "I have got the flu but am reading a book by Vera Brittain" was the short reply given to one canvasser's enquiry. More volunteers are wanted for this and other propaganda work to be planned at the next meeting on Dec. 21 at 79 Lordship Park, N.16, at 7.45 p.m.

WAR—WE SAY NO

**PEACE
DEMONSTRATION**
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GLASGOW

SUNDAY, DEC. 19, at 7.30 p.m.

CHAIRMAN:
Councillor DAVID GIBSON

SPEAKERS:
STUART MORRIS
RHYS DAVIES, M.P.
SYBIL MORRISON

Organised by
The Glasgow Peace Pledge Union

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